Stewardship/United Catholic Appeal calls on us all to give

By Greg Olsoksi

During the next two months, Catholics throughout the Archdiocese of Indianapolis will be asked to share their gifts of time, talent, prayer and treasure with their parish and larger archdiocesan community.

The 2000 Called to Serve because Stewardship and United Catholic Appeal campaign has begun. The theme of this year’s campaign is “Called to Serve: Bringing Generous Hearts into the New Millennium.”

This year’s goal is to raise a minimum of $4.8 million. Last year’s goal was $4.5 million and a record $4.78 million was raised. Parishioners will be receiving pledge cards soon.

“Through his people, the Lord continues to comfort the poor, feed the hungry and minister to the sick,” said Archbishop Daniel M. Buechlein. The archbishop said the Called to Serve campaign provides “each of us with opportunities to exercise our responsibilities as stewards of God’s gifts. It also helps our parishes and our archdiocese to fund essential programs and services that truly make a difference in our community.”

Of this year’s $4.8 million goal, 71 percent, or $3.42 million, will go to fund a number of shared ministries and 29 percent, or $1.38 million, will be used to help home missions. Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocese.

Shared ministries are the ministries that don’t serve a specific parish, but require the support of all parishes. Examples of shared ministries are the six archdiocesan Catholic high schools, the 30 social service programs of Catholic Charities, evangelization programs, educational support for seminarians and care for retired priests.

The archdiocesan chairpersons for the 2000 Called to Serve campaign are Jack and Katie Whelan of St. Monica Parish in Indianapolis.

See UCA, page 8

Longtime friends share faith, sorrow, joy at Great Jubilee Mass

By Mary Ann Wyand

Father Thomas Scenna Memorial High School sophomores Joe Rutski and Evan Knoop of St. Simon the Apostle Parish in Indianapolis have been friends since first grade.

They were confirmed together—with 3,148 other confirmands from throughout the archdiocese—during the Celebration in the Spirit of Hope: The Great Jubilee Mass on Sept. 16 at the RCA Dome in Indianapolis.

Joe and Evan also helped with the presentation of the gifts—with Evan’s mother, Sue, and Evan’s sponsor, St. Simon parishioner Frank Marino—to Archbishop Daniel M. Buechlein during the eucharistic liturgy.

But the Jubilee Mass was a bittersweet occasion for the boys, because Evan’s father, Edward Knoop, who was Joe’s confirmation sponsor, died unexpectedly on Sept. 9 after suffering a heart attack.

His funeral liturgy was celebrated on Sept. 13 at St. Simon Church. More than 1,400 friends and family members were there to pay their respects and show their love and support.

Indianapolis woman to receive Respect Life Award at cathedral

By Mary Ann Wyand

St. Anthony parishioners Bob and Margaret “Peggy” Geis of Indianapolis attend Mass and pray the rosary daily, spend an hour a week in prayer before the Blessed Sacrament and pray in front of an abortion clinic one morning a week.

Peggy Geis believes that this daily prayer time, combined with an understanding of Church teachings and papal encyclicals that address social justice issues, strengthen her resolve to volunteer for a variety of pro-life causes in the archdiocese.

Archbishop Daniel M. Buechlein will recognize Peggy Geis for more than a quarter-century of dedicated pro-life service during the Respect Life Sunday liturgy at 1 p.m. on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis. The archbishop will honor her with the 2000 Archbishop Edward T. O’Meara Respect Life Award.

After abortion was legalized in 1973, Geis said, she was shocked that the United States permitted the killing of unborn babies. She began volunteering as the pro-life representative at St. Bridget Parish in Liberty even though she was busy raising eight children.

When the Geis family moved to Indianapolis in 1985, she served Christ the King Parish as the pro-life representative. She currently serves St. Anthony Parish in the same capacity.

“My husband is my prayer warrior and right-hand man,” she said. “He prays for me while I do my pro-life work, and he and I do my pro-life work, and he and I do my pro-life work.”

See LIFE, page 2

Bishops reiterate opposition to abortion, support for death penalty

Editor’s note: Catholic News Service is seeking interviews with the three presidential candidates who have received federal election matching funds. The first interview is with Republican George W. Bush. CNS is still seeking an interview with Democrat Al Gore and has scheduled an interview with Reform Party candidate Patrick Buchanan for Oct. 6. The Criterion will run all the CNS presidential candidate interview stories.

ABOARD THE BUSH CAMPAIGN PLANE (CNS)—Republican presidential candidate George W. Bush reiterated his strong opposition to abortion and support for school choice but respectfully disagreed with Catholic stands on the death penalty and the Comprehensive Test Ban Treaty in a wide-ranging interview with Catholic News Service and Our Sunday Visitor Sept. 20.

The 30-minute interview aboard the Bush campaign plane traveling from Pittsburgh to Philadelphia also touched on such issues as the Medicare cuts affecting Catholic hospitals, education, Hispanic voters, the Columbine tragedy and the value of faith-based programs that assist the poor, teen mothers and prisoners.

On a more personal note, the 54-year-old Texas governor talked about the “religious blend of diversity” within his own family and said his favorite Bible passage is John 14:23: “Jesus said, ‘The Father himself loves you and he who sends me will love you too.’”

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See CONFIRMATION, page 2

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somewhere carrying on in Ed’s absence. “I’ve known him for eight years,” Joe said of the mentor he chose to be his con- firmation sponsor. “I thought about how he’s in a better place now. He was a good friend. I miss him.”

Remembering conversations they shared during the months of preparation for the sacrament of confirmation, Joe said, “I told him about how he learned about his faith, how he came to know his religion, as he was growing up. And he said to me he was scared to follow my dreams and to do what I want to do [in life].”

“There were a lot of people at the funeral,” Joe said. “During the homily, Father Peter Gallagher [Scecina’s chaplain] talked about how many lives he touched.”

At the funeral, Ed Knoop was remembered as an unassuming man who loved to help others. He was a volunteer for St. Simon Parish and the Catholic Youth Organization.

“Ed was very edgy,” St. Simon parishioner Beti Rutski, Joe’s mother, recalled. “He was a CYO coach, the boys’ athletic director at the parish and a guard in Ameri- can Legion Post 96.”

During his years of service, he was an active member of the St. Simon’s Booster Club. He was a true servant.

For his dedication to the Church and exemplary service to young people, the Catholic Youth Organization honored Ed Knoop with the Msgr. Busald Award.

“Ed just seemed to be involved in everything,” CYO state director Edward J. Tinder said of his friend. “He did whatever he could to help the parish, and through CYO, he helped me too. He did it all in such a quality way. He was the essence of what an organization like ours is all about, the epitome of a CYO volunteer. It was an honor to know him and work with him.”

In the midst of their sorrow and shock following Ed’s sudden death, Sue Knoop said family members will always remem- ber the kindness shown by the hundreds of people who knew and loved him. “It is just unbelievable to belong to a community that can share that much sup- port,” she said. “Both the St. Simon and Scecina families were there for me from the time I walked back into our house after Ed’s death. Within a half an hour, our house was full of people and it stayed full for a week. I don’t think I could have gotten through that first week without them. I drew a lot of strength from them.”

Among those friends was Angie Hyre, the youth ministry coordinator at St. Simon Parish, who talked with Father Patrick Beidelman, the master of cere- monies for the Jubilee Mass, about the Knoop family’s loss. Father Beidelman arranged for Joe, Evan, Evan’s mother and Evan’s sponsor to participate in the liturgy by presenting the gifts.

“As he accepted the gifts, the arch- bishop expressed his condolences to us and offered his prayers for Ed and for our family,” Sue Knoop said. “He said he was sorry for our situation. I appreciated the archbishop’s concern for our family. It was an example to me of how we are all a part of one large Catholic community.”

Amazingly, she said, the Jubilee Mass was a time of happiness, even though it was just a week after her husband’s sud- den death, just seven days after his unbe- lievable passing.

“I was so happy that Joe allowed me to be his sponsor,” she said, “and I could feel Ed’s presence with us.”

She said when he thinks about his con- firmation day, he will always remember his friend’s face. His confirmation name is Edward. †

**Respect Life Sunday**

Respect Life Sunday observances on Oct. 1 in Indianapolis include:

- Archdiocesan Respect Life Mass, 1 p.m., SS. Peter and Paul Cathedral
- Life Fair, 11 a.m. to 1 p.m. and 3:30 p.m. until 5 p.m., Assembly Hall, Archbishop O’Meara Catholic Center
- 10th annual Central Indiana Life

**Jubilee Masses for senior citizens and young adults**

Several special Jubilee Masses will be celebrated throughout the year.

- Archdiocesan Respect Life Mass, 1 p.m., SS. Peter and Paul Cathedral
- Life Fair, 11 a.m. to 1 p.m. and 3:30 p.m. until 5 p.m., Assembly Hall, Archbishop O’Meara Catholic Center
- 10th annual Central Indiana Life

**Young Adult Masses**

- St. Paul Catholic Center, Bloomington, 7 p.m.
- St. Louis Church, Batesville, 7:30 p.m.

**Senior Citizens Masses**

- Oct. 22 at St. Charles Borromeo Church, 2 p.m.
- Nov. 19 at St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

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*Sister Claire Anissa, O.S.M.*

**Chair, 2:30 p.m. until 3:30 p.m.**

### We’ll be there waiting for you if we give you two weeks’ advance notice!

**Name**

**New Address**

**City**

**State/Zip**

**New Parish**

**Effective Date**

Note: If you are receiving duplicate copies please send both labels.

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**The Criterion**

The Criterion’s **Jubilee Masses for senior citizens and young adults**

**Respect Life Sunday**

**Jubilee Masses for senior citizens and young adults**

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**Moving?**

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Archdiocese honors couples married 50 years and longer

By Mary Ann Wyand

Jubilarians honored during the archdiocese’s 5th annual Golden Wedding Anniversary Celebration on Sept. 24 demonstrate lives of “faithful and generous married love,” Archbishop Daniel M. Buechlein told a near-capacity crowd at SS. Peter and Paul Cathedral in Indianapolis.

“My mom and dad were not much different from you jubilarians,” the archbishop said. “Like you, they built on the solid rock of their faith, and so they weathered the unavoidable turbulence and challenges of human life.”

“How beautiful is the real love and patience you husbands and wives show each other,” he said. “How blessed you are to have this time together in your golden years, even if in sickness.”

Praying the couples for their fidelity, Archbishop Buechlein said, “You show us how to live in an imperfect world. Isn’t your love for each other something God’s love for us?”

During the Jubilee Year, he said, “I ask you especially to be examples of couples that pray together. Pray for our archdiocese and our priests and all of those who help carry on God’s work. Pray for vocations to the priesthood and religious life. Nothing is more powerful in the ministry of our Church than prayer.”

The archdiocesan Office for Youth and Family Ministries sponsored the Mass of Thanksgiving, which coincided this year with the Catholic Church’s Jubilee Day for the Elderly.

More than 200 married couples from 39 countries in central and southern Indiana were honored at the Solemn Mass, which included the renewal of their wedding vows with the archbishop.

Couples honored this year represented 11,585 years of married life, said David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. Twenty-four couples have been married 60 years or more.

When the golden wedding anniversary couples were married in 1950, Bethuram said, Harry S. Truman was the president of the United States, and North Korea had invaded South Korea.

“The average income was $3,216,” Bethuram explained. “Milk was 82 cents a gallon, bread was 14 cents a loaf and gasoline was 20 cents a gallon, while a postage stamp cost only 3 cents.

“In the midst of the building and rebuilding of a nation [following World War II], young couples found time for genuine love and marriage,” Bethuram said. “For those couples who lived through these exciting times, the year of 1950 was a golden one.”

Sacred Heart marks 125th anniversary by upgrading neighborhood

By Margaret Nelson

More than 200 volunteers and 30 sponsors helped members of Sacred Heart of Jesus Parish improve the appearance of its Indianapolis south-side neighborhood Sept. 23 through its Angels from Sacred Heart program.

Parishioners, wanting to show their gratitude to God as they mark the 125th anniversary of the parish, gathered resources and offered to do home repairs and clean-up work for neighbors who are elderly, disabled or unable to afford repairs.

Roberta and Bill Cross came all the way from Texas to help with the parish program. The couple joined his parents, Anna and Robert Cross, who were married and raised their family in Sacred Heart Parish. Though Robert was transferred to Missouri for 37 years, the elder Crosses moved back to Indianapolis—and the parish—two years ago.

“There’s no place like Sacred Heart,” said Anna Cross.

Others came from a distance and close by to help with the 18 projects that neighbors requested—painting the exterior and interiors of homes, cleaning gutters, mowing yards and trimming trees and bushes. Volunteers also put a new roof on a porch, plastered a ceiling, built a wheelchair ramp, renovated a bathroom, put in a kitchen floor—and even replaced one sidewalk.

There were so many volunteers that the Sacred Heart property itself received a sprucing up. Several people remarked that the courtyard looked like a different place, especially after the tree near Union Street was trimmed to give those who pass by a better view of the Blessed Virgin Mary.

Indianapolis, IN—If you own your home and you are planning on contracting a remodeling project in the near future, a FREE Report has just been released that can show you how to avoid costly mistakes and potentially save thousands of dollars.

According to local construction experts, many homeowners are not aware of these ‘secrets’ and can save thousands of dollars and a lot of aggravation with just a few of these tips.

The Free Report is entitled, “Six Secrets To Successful Remodeling.” To receive your FREE copy call (800) 263-8555, 24 hours, for a FREE recorded message. Call before you make any remodeling decisions!
As a Catholic newspaper, The Criterion participates in the teaching ministry of the Church. Our editorial opinion is not the uninformed private reflections of editorial committee members. Neither do our opinions express independent “position” of the newspaper. What we communicate to readers through editorials in The Criterion must always reflect the teaching and practice of the Catholic Church. That’s why our editorials frequently cite the Catechism of the Catholic Church or other documents issued by the pope, the U.S. bishops, or the chief teacher and pastor of this local Church, Archbishop Daniel M. Buechlein.

This does not mean that there is no room for discussion, dialogue and the expression of personal opinion in The Criterion. Our mission is to inform, educate and evangelize, and one of the most effective ways to carry out this mission is by encouraging informed, reflective conversations on topics that concern the daily life of individuals and families who are struggling to live their faith in today’s world. And we recognize that this is, in fact, a real struggle.

We try to serve as a forum for dialogue in various ways through the separate departments of the newspaper, including news stories that report divergent view points of view, editorials and columns that comment on different aspects of Church teaching and practice, and, of course, the always popular letters to the editor.

A recent editorial in The Criterion (“Difficult Decisions,” Sept. 1) caused some readers to question this newspaper’s fidelity to Church teaching on the sacredness of human life. Because we said there are no “Catholic candidates” for political office today—and “no easy way for instantly identify candidates as consistent with the teaching and practice of the Catholic Church”—some readers thought we were minimizing the seriousness of Church teaching on the dignity of human life.

Following guidelines issued by the U.S. bishops in their document, Faithful Citizenship, our editorial tried to suggest the range of issues that should be of concern to voters as they evaluate candidates for federal, state and local government. We listed life issues first (abortion, capital punishment, euthanasia, health care and sexuality), and we referred to Pope John Paul II’s description of the “culture of life” and the growing “culture of death.” We then listed concerns for the poor and marginalized in our society on marriage and family, education and care for older members of society who are disabled or who have special needs. Lastly, we identified issues that concern the economy, the environment and the defense of traditional American values.

We did not suggest that all of these issues have “equal weight,” but “following the bishops” we did say that it is important to consider all of these issues when making difficult choices about political candidates.

Still, some readers thought we did not emphasize strongly enough the priority that our Church teaches to pro-life issues. We regret this. The Criterion is “on record” as being absolutely and consistently pro-life on issues touching the moment of conception until natural death. We oppose all forms of abortion and euthanasia, and we stand with the Church in its argument against the need for capital punishment in modern society.

It is also my belief that the growing state-sanctioned killing in all its forms is a moral imperative for Catholics, and all people of goodwill who are striving to be “faithful citizens.”

In case there is any lingering doubt, The Criterion believes that a candidate’s position on life issues speaks directly to his or her “fitness” to govern. Without any hesitation, we encourage our readers to follow the guidelines proposed by the bishops and to “vote life.”

The late Cardinal Joseph Bernardin is usually credited as having introduced the seamless garment analogy into the pro-life arena. When it became apparent that folks were manipulating the analogy to maintain that life policy is of equal significance, he adamantly declared on the floor of our national bishops’ conference that, clearly, the killing of the unborn claims priority on the spectrum of life issues. All life issues are important, but abortion of the voiceless takes precedence. And so one is off-base to say anti-abortion folks are “single issue” or extremist. The same can be said in reference to those who oppose the death penalty or assisted suicide and euthanasia.

Sudely, the “throwaway” mentality illustrated by discarding trash on our streets infects our culture. If a baby is unwanted, if an elderly or disabled person is burdensome or challenged by grave suffering, or if someone has committed a grave crime, the imperative in favor is to discard that life. Yet, childless parents want babies. There is palliative care to minimize severe human suffering. There are people to help care for helpless people. And a criminal should have the opportunity to repent and find salvation.

We are called to pray for an end to the circumstances that promote a culture that considers human life disposable if and when suffering or physical limitations or unexpected pregnancies cause discomfort or inconvenience. We pray especially on Respect Life Sunday because nothing we do is more powerful than prayer.

— William R. Bruns
La intención del Arzobispo Buechlein fue para que la vida en nuestra sociedad desapareciera. Las circunstancias que fomenten una cultura de la muerte, incluyendo la vida humana. El arzobispo pidió que se hicieran los siguientes puntos:

1. El arzobispo pidió que se hiciera un llamado a la observancia del jubileo de la iglesia para todos los ciudadanos que se declaren como en favor de la vida.

2. Se pidió que se hiciese un llamado a los políticos electores del año de la observancia del jubileo de la iglesia para que no se dieran casos de abortos.

3. Se pidió que se hiciese un llamado a los jóvenes a que se pronunciaren en contra del aborto.

4. Se pidió que se hiciese un llamado a las iglesias para que se dieran casos de abortos.

5. Se pidió que se hiciese un llamado a los medios de comunicación para que se dieran casos de abortos.

6. Se pidió que se hiciese un llamado a los ciudadanos que se declaren en favor de la vida.

7. Se pidió que se hiciesen los siguientes puntos:

   a. Los ciudadanos que se declaren en favor de la vida.
   b. Los ciudadanos que se declaren en contra del aborto.
   c. Los ciudadanos que se declaren en favor de la vida.
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   v. Los ciudadanos que se declaren en contra del aborto.
   w. Los ciudadanos que se declaren en favor de la vida.
   x. Los ciudadanos que se declaren en contra del aborto.
   y. Los ciudadanos que se declaren en favor de la vida.
   z. Los ciudadanos que se declaren en contra del aborto.

8. Se pidió que se hiciesen los siguientes puntos:

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   z. Los ciudadanos que se declaren en contra del aborto.
The Spiritual Formation and Vocation of Teachers Seminar, a two-weekend conference, will be held from 9 a.m.-4 p.m. on Oct. 12-13 at the University of Indianapolis in Indianapolis. For more information, call 317-923-4893.

Nominations are being sought for the fourth annual Cardinal Ritter High School West Deenry Re cognition Dinner to be held at the school on Feb. 1, 2001. Nominees should be persons with a strong connection to the Indianapolis West Deenry. Submit nominations by Sept. 29 to Mary Nurtzum, Cardinal Ritter High School Development Office, 3360 W. 10th St., Indianapolis, IN 46222.

Two doctors with the Indiana University Alzheimer's Disease Clinic will address volunteers with the Catholic Social Services Senior Companion Program and the public on Sept. 29 and Oct. 27 at the Archbishop O'Meara Catholic Center, 140 N. Meridian St. in Indianapolis. Dr. Rebecca Evans will discuss the recent Alzheimer's research at 1 p.m. on Sept. 29. Dr. Beverley Reda will discuss the care-giving issues at 1 p.m. on Oct. 27. Call 317-236-1565 for reservations.

Tickets for Saint Mary-of-the-Woods College's annual Christmas at The Woods dinner theatre will go on sale Oct. 2 at the Archbishop O'Meara Catholic Center, 140 N. Meridian St., in Indianapolis on three consecutive Saturdays, Oct. 7, 14 and 21 from 9 a.m.-noon. To pre-register, call Diana Dass at 317-236-1526.

The Family Growth Program of Catholic Social Services is offering parenting classes for the Spanish-speaking community. The program will be held at the Archbishop O'Meara Catholic Center, 140 N. Meridian St., in Indianapolis on three consecutive Saturdays, Oct. 7, 14 and 21 from 9 a.m.-noon. To pre-register, call Diana Dass at 317-236-1526.

St. Martin of Tours Parish in Whitfield, in the Evansville Diocese, will host its 125th anniversary celebration on Oct. 1. Mass is at 10:30 a.m. A meal will be served at noon. The church is located three miles south of Loogootee on U.S. Highway 231. For more information, call Vonda Elliott at 812-854-3200.

The Monticello Hills 8K race will begin at the Monte Cassino Shrine, one-half mile east of St. Meinrad on State Road 62. The race covers hills in and around the town and around the grounds of Saint Meinrad Archabbey. The total elevation will increase by 520 feet during the hill climb. The entry fee is $10 if postmarked by Oct. 30 and $12 after that date. The first 100 entrants will receive a T-shirt. Proceeds will benefit Saint Meinrad's Vocations Department. Registration forms can be printed from Saint Meinrad's Web site at www.saint-meinrad.edu or can be obtained by calling Kris Campbell at 812-357-6961.

Northern Kentucky Right to Life will sponsor its 27th annual Celebration for Life on Oct. 8 at Drawbridge Estates in Fort Mitchell in Kentucky. The event begins at 7:30 a.m. and the program starts at 9 a.m. An optional Mass will be held at 8:15 a.m. For more information, call 317-849-9245.

“Christians and the Death Penalty,” a conference on the death penalty for people of faith—both lay and clergy—will be held on Oct. 11 at the Christian Theological Seminary in Indianapolis from 9:30 a.m.-2:30 p.m. A noted author and speaker on the death penalty, St. Joseph of Medina Sister Helen Price of New Orleans, will discuss “Dead Man Walking—The Journey.” The cost is $30 per person or $15 for students. The fee includes lunch. Registrations are due by Oct. 4. For more information, call 800-766-2310 or e-mail IDUNITY@aol.com.

Holy Spirit Parish in Fishers, in the Lafayette Diocese, will present “Cancer Awareness Through the Eyes of God” on Oct. 21. The purpose of the educational seminar is to address the primary cancer issues affecting women, men and children. Dr. Patrick Loether of the I.U. Medical Center will present the keynote address. The $15 registration fee includes continental breakfast, lunch and refreshments. Registrations are due by Oct. 16. The seminar is to be held from 9 a.m.-2 p.m. For more information, call 765-282-3680.

VIPS . . .

Constance Redford and Janice Smith were accepted as postulants of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 14. The rite of acceptance into the postulancy is a ceremony that welcomes women who will begin a time of decision-making regarding membership in the Sisters of Providence. A native of Bowling Green, Ky., Redford attended several high schools, including Louisville, Ky., and San Antonio, Texas. She received a bachelor’s degree in German from the University of Louisville, a master’s degree in social work from Our Lady of the Lake University in San Antonio, and a master’s degree in theological studies from the Oblate School of Theology in San Antonio. Smith is a native of Baltimore, Md. She attended Providence College in New Orleans. She will discuss “Dead Man Walking—The Journey.” The cost is $30 per person or $15 for students. The fee includes lunch. Registrations are due by Oct. 4. For more information, call 317-849-9245.

The Spirit of Tea Conference, a three-day conference and program for women interested in the art of tea and related topics, will be held at the University of Indianapolis from Oct. 6-8. The conference will begin with an opening hymn and a eucharistic blessing followed by arosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The dates are Oct. 1, 5, 13, 22 and 29, from 7-9 p.m. and those interested in attending must register. Call 812-853-6682.

Saint Meinrad Archabbey’s pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine have been scheduled for Sundays in October. The pilgrimages begin with an opening hymn and a eucharistic blessing followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The dates are Oct. 1, 5, 13, 22 and 29. Services begin at 2 p.m. (CDT) except on Oct. 29, which will be at 2 p.m. (EST). The public is invited. The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information, call 812-357-6852.

Single Catholic women, ages 19-40, who want to learn more about religious life are invited to attend a Benedictine Life Weekend Oct. 6-8 at Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme: “Discernment: Dancing to the Song of the Spirit.” For more information or to make a reservation, call Sisters Anne Marie or Deanna at 812-755-8700.

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Third bishop died early

The Right Rev. John Steven Bazin succeeded Bishop Célestin de la Hailandière in 1847, becoming the third bishop of the Diocese of Vincennes (now the Archdiocese of Indianapolis).

Born in 1796, in Duerré, France, in the Archdiocese of Lyons, John Stephen Bazin was ordained a priest at Lyons in 1822. He came to the United States in 1830. He served as president of Spring Hill College in Mobile, Ala., from 1832-1836, when he was appointed vicar general of Mobile.

When Bishop de la Hailandière’s second offer to resign his office was accepted in July 1846, Bazin was named to succeed him and was consecrated bishop in St. Francis Xavier Cathedral at Vincennes on October 24, 1847, the year Indianapolis was chartered as a city and when it elected its first mayor.

Six months to the day after his consecration as bishop—April 24, 1848—Bishop Bazin died. It was Easter Sunday. It is said that he never adjusted to the climate change from Mobile to Vincennes. On his deathbed, Bishop Bazin named Father Jacques Marie Maurice Landes of Aucassin de Saint-Palais as administrator of the diocese.

Bush cited the case of Teen Challenge, a drug and alcohol treatment program in Texas, which Catholic bishops had urged the U.S. Senate to ratify. Bush said the treaty as currently written "restoration of many of the diversionary programs to become involved" but would also be charged with informing other government offices that "we don’t expect bureaucrats to create rules and regulations that will prove [faith-based groups] from exercising their call."

Bush said he would create an Office of Faith-Based Action in the White House, which would "recruit and encourage faith-based programs to become involved" but would also be charged with informing other government offices that "we don’t expect bureaucrats to create rules and regulations that will prove [faith-based groups] from exercising their call."
The Criterion  Friday, September 29, 2000

Jack Whelan said all the funds raised through Called to Serve will be used exclusively for home missions and shared ministries. The costs of archdiocesan operations such as the tribunal and chancery are funded separately through parish assessments.

The Whelans will be attending meetings throughout the archdiocese to discuss the importance of meeting the Called to Serve goal of raising a minimum of $4.8 million.

“I start by looking at the need, and the need is there,” Jack Whelan said. “We’re called as a people to serve in our parishes and to serve on a broader diaconal level. We’ve been blessed with the enormous generosity of our parishioners throughout the archdiocese.”

He said it is important for people to remember that in addition to any financial support they can give, they can also give their time, talent and treasures given to us.”

“We all have to look at how we can serve and best use the time, talent and treasures given to us,” he said. “The financial treasure we each have can vary greatly, but we all have time and all have talents we can share. The question for everyone to answer is how can they best use their gifts.”

Workshop about children with special needs is Oct. 3

The Archdiocesan Special Education Task Force will hold a workshop Oct. 3 in Indianapolis for parents and teachers with children and students who have special learning needs.

The workshop will be held from 6 p.m. to 9 p.m. at Roncalli High School, 3300 Prague Rd., in Indianapolis. Several educators and health professionals will discuss a wide range of topics concerning challenged learners. There also will be panel discussions involving teachers and students as well as a video on diversity.

The cost is $5 per family. Child care will not be provided.

Following is a list of scheduled topics and presenters:

- Teacher panel—Resource teachers who teach in Catholic schools will discuss their programs and how to bridge to high school.

- Disruptive behavior disorders—Clinical psychologist Thomas A. Battocletti will talk about diagnoses, treatment and understanding of attention deficit hyperactivity disorder, oppositional defiant disorder and other disruptive behavior disorders.

- Educational testing—Mary Beth Robinson of St. Mary’s Child Center will explain the procedures to initiate the testing referral process and how to prepare for a case conference with confidence, and will discuss the tests and evaluation process.

- Advocacy—Kathy Botkin, a registered nurse and state facilitator, will help parents understand how to be an advocate for their child. Botkin is the parent of an autistic and blind child.

- Math classroom accommodations—Resource teacher Dawn Hoffman will share math skill tips for students, teachers and parents and will explain “Touch Math.”

- Vision—Optometrist Mary Van Hoy will discuss diagnosis and treatment of a wide variety of visual perceptual disorders.

- Autism and Asberger—Cathy Weinmann, a language pathologist, will talk about the inclusion of students with autism and Asberger syndrome in a typical classroom setting.

- School from the Indiana Department of Education will speak about the transition to adulthood for children with special learning needs.

Diversity video—A video for students, teachers and parents addresses on acceptance of diversity.

(For more information, contact the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430.)

Holy Trinity Place celebrates 20th anniversary Oct. 1

Twenty years ago, Holy Trinity Parish in Indianapolis, under the guidance of Father Larry Crawford, started the first adult day care center in the city. The idea was to help the elderly postpone moving into nursing homes prematurely by providing them with a place to go during the day where they could socialize and be cared for. In the evenings they would return to their own homes. From this idea, Holy Trinity Place was born.

The center will celebrate its 20th anniversary Oct. 1, from 2 p.m. to 4 p.m. at Holy Trinity Bockhold Hall, 902 N. Holmes Ave. Holy Trinity Place is operated by Catholic Social Services, a member agency of Catholic Charities in the archdiocese.

Franciscan Sister Alice Retzner, the pastoral associate at Holy Trinity Parish, became director of the center and opened it Nov. 3, 1980. The original board members were Joanne Barreno, Ruth Brodnik, Theresa Harlan, Marian Jindra, Mary McCracken, Sue Page and Toni Sekula.

The Fort GC

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Every human life is a sign of God’s love, a trace of His glory.
Pope calls us to be people of life and for life

By Cardinal John J. O’Connor

In her book The Long Loneliness, Dorothy Day says, “We’ve all known the long loneliness. I have learned that the only solution is love and that love comes with community.”

We in the pro-life community know that ours is a lonely work. It is the loneliness of the long-distance runner. We are bound together with love for life and for one another, but even we can be tempted by the noonday devil of discouragement.

When the horror of partial-birth abortion became known, we thought surely this would move legislators. Surely this was the beginning of the end of such barbarity. We watched in disbelief as the President of the United States twice rejected the will of Congress to stop partial-birth abortions.

Proponents of abortion seem to have little concern for whether or not those who are unborn or partially born are really mean? who are those who would ever consider that right in law, means to recognize that right in law, means to attribute to human freedom a perverse and evil significance: that of an absolute power over others and against others. This is the case when one makes choices based not on the truth, but only on his or her subjective and changeable opinion, or even selfish interest. This view of freedom, says our Holy Father, leads to a serious distortion of life in society.

If the promotion of self is understood in terms of absolute autonomy, people inevitably reach the point of rejecting one another. Everyone else is considered an enemy from whom one has to defend oneself. And society becomes a mass of individuals living side by side but without any mutual bond. Each person asserts himself or herself independently of the other and, in fact, intends to make his or her own interest prevail.

We see this in politics and government, where the inalienable right to life is today questioned or denied on the basis of a parliamentary vote or the will of one part of the people. We write on what is right or wrong. And Pope John Paul II says of this, “To claim the right to abortion, infanticide and euthanasia, and to recognize that right in law, means to attribute to human freedom a perverse and evil significance: that of an absolute power over others and against others. This is the death of freedom” (The Gospel of Life, 20).

We change our laws to fit our determination of good and evil. And one immoral law leads to another. Thus, Derek Humphry of the Hemlock Society could say that Roe v. Wade opened the door to euthanasia. Roe’s declaration “that a woman has the right to control what is happening to her body applies in principle to the right-to-die issue,” he said. “It’s an opening of freedom’s door.”

This is what we can do with law in our society. In many ways, the Church is no longer the great teacher. Nor are the schools, or even families and parents. In our society, civil law has become the great teacher. The law says it is all right to kill infants. Or the law says it is all right to kill those who are feeble or dying. And the law sometimes says government will pay for it. How many children have been killed, or their families, or their caregivers? How many more by now? How do we counter this?

Dr. John C. Alarid, director of HospiceCare, Inc. in Indianapolis, said, “In 1991, take care of pregnant women, and they help those who have had abortions to pick up the pieces of their lives. They teach the sacredness of every human life. But they do more. And it was for this reason that they were founded. They pray. What is happening in our country in regard to the destruction of innocent lives...
human life is something diabolical, something that can be driven out only by prayer and fasting, supported and within the context of all the pro-life efforts nationwide. This is why the Sisters of Life pray, fast and do penance. They spend about half of each day in prayer and contemplation, and the other half in apostolic works.

What do we need for a new culture of life? Gratitude and joy. Each Sister of Life has in her room a small sign: “Without joy, there can be no Sister of Life.”

Life should mean joy—joy in this God who brought us out of darkness into his marvelous light. A people of life, for life. “Gratitude and joy,” our Holy Father says, “and the incomparable dignity of man impels us to share this message with everyone.”

That is what the pro-life movement is about. We are not simply anti-abortion as everyone.


Kids’ Corner
Surviving in ‘real world’ means respecting life, helping others

From the Secretariat for Pro-Life Activities

If you watched the summer TV hit “Survivor,” you may have been surprised. It looked like it was going to be about a group of people using wilderness survival skills—like finding enough food and fresh water and building a shelter—but to last 39 days on a deserted island. The winner, you’d think, would be the one who did the most to help everyone survive.

But that’s not how it turned out. It ended up being a cutthroat game of strategy. The real goal was to eliminate all the other players and avoid getting kicked off the island. Instead of everyone working for the good of the team, with the most helpful members being rewarded by staying another week, the helpful ones were kicked off early because they might win immunity. The final survivor won by grabbing power in an “alliance” with three others in an “us against them” strategy.

Imagine what it would be like to live in a family or neighborhood where people were treated that way, with no sharing and no helping out. We are all happier and better off living in families, in communities and in a country where we try to respect and protect each other’s lives and dignity.

Unfortunately, there are many people today who have lost this sense of being connected with each other. They don’t believe that we must treat each other with the same dignity and love that God shows us. This kind of thinking has led to what Pope John Paul II calls the “culture of death.” The pope warns us that when we stop believing that we must treat each other with the same dignity and love that God shows us, we may start treating people like objects that we can use and that sometimes get in the way of what we want.

The killing of preborn babies in abortion, assisted suicide that ends the lives of the elderly or terminally ill before God calls them home, and research on stem cells from human embryos all violate God’s law. It is never right to kill an innocent person for the benefit of someone else. Everyone, no matter how small or weak or old, has a God-given right to life.

That right to life includes people who have committed serious crimes and have been sentenced to die. Even that person’s life belongs to God. If God, in his great mercy, wants to give a criminal another two years or 20 years to repent his sins and ask God’s forgiveness, that is God’s decision to make, not ours. While the state has a right to punish the murderer and protect innocent people from being harmed, that can be done by keeping the murderer in prison for life, a punishment that is more in keeping with the dignity and value that God places on every human life.

Pope John Paul II asks us to help build a culture where every human life is respected and cherished. To do this, we have to turn from violence and killing as a “solution” to life’s problems. With God’s grace, and through the love we show each other, we may all one day be real survivors, enjoying the great reward of heaven.

(The National Conference of Catholic Bishops’ Secretariat for Pro-Life Activities prepared this essay as a guide for use in discussions with children about the sanctity and dignity of life.)

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Holly See defends international family rights

By Mary Ann Glendon

The United Nation’s Universal Declaration of Human Rights proclaims that the family is entitled to protection from society and the state. But there is no evidence that the declaration’s drafters expected the United Nations itself to play much of a role in protecting the family. The U.N. and its specialized agencies have developed into sprawling bureaucracies entrusted with large international lobbying associations.

To understand how the family-protection principle came under attack in the United Nations, consider a series of events that took place in 1995. Early that year, the U.N. Secretariat for the International Year of the Family issued a booklet stating that “the basic principle of social organization is the human rights of individuals, which have been set forth in international instruments of human rights.”

That idea sounds innocent enough until you begin to wonder how it fits with the earlier declaration that the family is the basic unit of society. The U.N. Secretariat anticipated this question. It is true, they admitted, that “several human rights documents” refer to the family as the basic social unit and that they guarantee protection and assistance to the family, but “the power of the family is and should be limited by the basic human rights of its individual members. The protection and assistance accorded to the family must safeguard these rights.”

No one could reasonably object to that proposition if it simply means that no rights, including the rights of the family, are unlimited. But together with other U.N. developments—notably the subtle erosion of the moral authority of parents in the 1989 Convention on the Rights of the Child—the 1995 guidelines looked like part of a deliberate effort to set individual rights in opposition to family relationships and undermine the status of the family as a subject of human rights protection.

Any doubts on that score were removed by the draft document for the U.N. Women’s Conference that took place in Beijing in 1995. Prepared by the U.N. Committee on the Status of Women, the draft barely mentioned marriage, motherhood or family life. When marriage and family were mentioned, they were limited to their economic functions—notably the subtle erosion of the moral authority of parents in the 1989 Convention on the Rights of the Child—the 1995 guidelines looked like part of a deliberate effort to set individual rights in opposition to family relationships and undermine the status of the family as a subject of human rights protection.

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The U.N. Committee on the Status of Women had become, to a great extent, the tool of special interest groups promoting a brand of feminism that was already passé in the countries where it originated. There were also efforts to promote notions of more recent vintage: the idea that the family—and sexual identity—are just arbitrary categories, socially constructed and infinitely malleable.

At the Beijing conference, a coalition led by the European Union continued this two-pronged effort to “deconstruct” the family and remove every positive reference to marriage, motherhood, the family, parental rights and religion, all this supposedly in the name of individual liberty and freedom. But it would be a mistake to regard the assaults on the family-protection principle as merely misguided efforts to promote freedom and equality. They are also about power and interest. Much of the leadership and financial support for these initiatives comes largely from persons seeking not liberation in general, but social control for themselves.

The most unpleasant designs of the backers of international family-planning initiatives can be discerned by the exclusion they are constructing in their home countries: excluding new life through abortion and sterilization, barring the door against the stranger through restrictive immigration policies and turning their backs on the poor through cutbacks in family-assistance programs.

Where foreign aid is concerned, they give millions for “reproductive services” but pennies for maternal and infant nutrition, clean water or primary health care. The main source of all problems in the world, in their view, is overpopulation, and their main solution is to eliminate poor people.

It is easy to see why well-financed, new-class-interest groups flock to international organizations like the U.N. and the European Court of Human Rights. Operating far from public scrutiny and democratic accountability, organizations like the International Planned Parenthood Federation have made every effort to turn U.N. conferences into offshore manufacturing sites for converting the population-control agenda into “international standards,” which could then be used to influence international agencies, domestic policies and foreign-aid programs. In this way, a controversial agenda can affect the lives of millions of people without ever having been subjected to the test of the ballot box.

The Holy See’s activity in the United Nations has shown that even a few voices can make a difference when they speak the truth and call good and evil by name. Much of the best language on social justice in recent U.N. documents is there because the Holy See proposed or defended it. Thanks to the Holy See, the United Nations remains committed to the principle that abortion is never to be promoted as a means of birth control. Even at Beijing, when greatly outnumbered, the Holy See was able to save family-protection language by shining the spotlight into those proceedings. Now the time has come to heed the Holy Father’s urgent call to families to become “protagonists of what is known as family politics and assume responsibility for transforming society.”

(Mary Ann Glendon is the Learned Hand professor of law at the Harvard Law School in Cambridge, Mass.)
“We are to show to those in need his goodness to our- selves...”

This phrase at Mass speaks to my heart, reminding me of the despair, grief and pain of abortion from which Christ delivered me. It also reminds me of my duty to give hope to those still suffering. My experience, while unique and per- sonal, is not unlike the stories of many other women.

When I was 18 years old and four-months pregnant, I was put out of the house by shocked and disappointed parents. Having broken up with my boyfriend, I finally succumbed to my father’s pressure to have an abortion.

Thirty years later, I still can’t remember how I got to the hospital. But I’ll never forget the sadistic look on the doc- tor’s face as he injected saline into my abdomen. After 12 hours of labor, alone in the room, I gave birth to a dead baby boy. Filled with self-hatred, the thought of death seemed comforting. My downward spiral had begun.

In the next few years, I moved about frequently. When I returned to New York, I found a job and outwardly things seemed fine. But when I thought about my dead child, I would become depressed and despairing. Desperate to be loved, I became involved with the man I would marry, which eventually led to another unplanned pregnancy.

In the end, I was never married. Two years later, I was pregnant with our first child. But I was afraid that God would punish me for the abortion. I prayed constantly that the baby would not suffer for my sins, and I was immensely relieved when he was born healthy.

My marriage began to fall apart soon after the baby’s birth. My husband was abusing alcohol and we were con- stantly arguing. I knew the abortion was at the root of my problems, but I could not make the marriage counselor understand this.

Soon after our second son was born, my husband over- dosed and was rushed to the hospital. During his stay, when I didn’t have to worry about where he was or what he was doing, I began enjoying my children for the first time. I promised myself that the children and I would begin a new life if he didn’t straighten out his life.

I kept my sanity by praying and reading the Bible. My husband stayed sober for two years before it began all over again. One day, when he was drinking, I took the children and walked out the door. Once again, I found myself with no job, no money and no home. This time, thank God, I had my children.

My sister took me into her already full apartment and, with the help of my family, I returned to school to train as a substance abuse counselor. Although I was immediately offered a job after graduation, this did not raise my self- esteem and I still suffered from depression. It was devastat- ing to have worked so hard to achieve what I had and then be unable to function. I now realize it was God’s way of drawing me closer to him.

I quit my job and struggled to stay out of the hospital. My dad supported us. Every day it was a challenge just to get out of bed and take care of the boys. I did, however, begin attending Mass again, sitting in the back of the church, lis- tening for some word of hope that I could be forgiven for my terrible, “unforgivable” sin.

When my older boy was 7, at a meeting of parents of children preparing for first reconciliation, a priest talked about God’s mercy and his desire to forgive any sin, even the sin of abortion. That evening, I felt with the first inklings of hope I had known in 10 years.

Before long, I contacted the priest and made my first con- fession in many years. I also began to receive spiritual direc- tion. It was an effort to do the things the priest suggested, but I was desperate to try.

I felt sorry for the children because they were growing up with a mother who cried a lot and couldn’t cope with life. So I prayed, went to Mass every day and spent time before the Blessed Sacrament. But I still could not forgive myself and continued to struggle with depression. I would beg Jesus for healing. I understand now that the fullness of healing must come in God’s time.

One night, I felt depressed and suicidal again, but some- how I also felt a deep trust in God. After putting the children to bed, I closed myself in the bathroom, crouched on the floor and repeated over and over the words “Jesus, I trust in you.” I don’t know how many hours I did this, but well into the night I had a spiritual experience that changed my life. I felt a sense of being on the cross with Christ, but instead of suffering I felt love so intense that it was capable of taking away that pain. I felt his love wash away my sin and I knew my healing was complete.

Since that night of prayer, I have never felt the despair of abortion, only the profound love and forgiveness Christ gave me. I’ve watched my life be transformed, miraculously, as I’ve been privileged to help others suffering from the after- math of abortion.

Before my mother died, I learned that my abortion had...
caused her great suffering. She told me that my abortion was her sin and that she would take it to the grave with her. I was able to comfort her, telling her that we both bore the responsibility. I told her that I forgave her and asked her to forgive me. After that conversation, my mother went to confession to the same priest that I had seen for spiritual direction, and she felt that her terrible burden was lifted.

For some years now, I have worked with the Sisters of Life, conducting days of prayer and healing for those suffering from the trauma of abortion. I have witnessed countless miracles of divine mercy and am convinced that God is marshaling an army of once-wounded women and men to dispel the lies of abortion.

Blessed Sister Faustina Kowalska’s diary, Divine Mercy in My Soul, tells of words spoken to her by Christ: “Let the greatest sinners place their trust in my mercy. They have the right before others to trust in the abyss of my mercy. My daughter, write about my mercy towards tormented souls. Souls that make an appeal to my mercy delight me. To such souls I grant even more graces than asked. I cannot punish even the greatest sinner if he makes an appeal to my compassion, but on the contrary, I justify him in my unfathomable and inscrutable mercy.”

I know this is true. Jesus, I trust in you.

(Theresa Bonopartis assists the Sisters of Life and the Franciscan Friars of the Renewal in conducting spiritual retreats for people wounded by abortion.)

Women often feel grief, regret, anger and depression after abortion. Photo by Bruce Ayres/Stone Ministries offer help

Confidential help is available for women and men who are facing crisis pregnancies or have experienced abortion and are struggling with grief, depression and anger.

Nationally, the Project Rachel ministry helps bring healing and hope to people who suffer from the aftermath of abortion. The pro-life ministry’s World Wide Web site is www.hopeafterabortion.com.

Another organization, the National Office of Post-Abortion Reconciliation and Healing, Inc. in Milwaukee, may be contacted at noarph@juno.com or by telephone at 414-483-4141.

Locally, the archdiocesan Office of Pro-Life Activities offers Project Rachel assistance with abortion reconciliation and healing. The toll-free telephone number at the Archbishop O’Meara Catholic Center is 800-382-9836, ext. 1521. The direct dial number is 317-236-1521.

The pro-life office also helps pregnant women find the help they need to choose life and carry their babies to term. The pro-life office staff and trained volunteers offer Birthline assistance for crisis pregnancies and also refer expectant mothers to St. Elizabeth’s in Indianapolis and St. Elizabeth’s Southern Indiana in New Albany.

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Prayer to St. Gerard

O great Wonder-Worker of our day, St. Gerard, powerful protector of the Mother and her unborn child, beg God, we beseech thee, to crush the mounting forces of anti-life; and to enlighten those who walk in this deadly way that they may see the enormity of their sin and return to the generous observance of the divine law. Pray, too, for mothers that they may prize the great privilege of motherhood and that they may bring up their children in the holy love and fear of God; so saving their own immortal souls and furthering the honor and glory of their Maker through Christ, Our Lord.

Amen

Respect Life Supplement   Page 15
The right to life is the very first right named in the Declaration of Independence. In Thomas Jefferson’s memorable formulation, the United States of America was founded on the recognition that all human beings are “endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

Pope John Paul II has often noted the special commitment of the United States to human rights. The greatness of our country lies in “respect for the dignity and sanctity of human life in all conditions and at all stages of development,” he said during his 1995 visit to the United States.

Today’s responsibility is ours to ensure that these same principles continue to inform our exercise of self-government.

Nowhere is this more clear than in connection with the contemporary assault on the fundamental right to life. To devalue life, they would have been astonished at the good of the nation.

Nor can there be a right to choose life, a right to the suffering of others. A conspiracy of silence and public amnesia, however, exacts a terrible toll. Today the responsibility is ours to accept the challenge offered us of “living the Gospel of Life.”

The right to life is the very first right to draw attention to the departure from which Roe v. Wade represented from the most basic principles of the Catholic political tradition and to call for its reversal. And in 1998, the U.S. bishops said, “As Americans, as Catholics and as pastors, we write ... to call our fellow citizens back to respect and reverence for individual dignity.”

American Catholics are uniquely called to be the leaven that spreads through the nation, recalling it to its fundamental purpose. If preceding generations had heard that Americans would one day argue that liberty includes the right to do away with life, they would have been astonished at the illogic. The right to exercise the freedom to make choices presupposes respect for life as inviolable. Choice cannot be regarded as in any sense prior to life.
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Many Catholics find the Church’s teaching on capital punishment confusing. While Christian faith affirms the sanctity of human life, the Church also affirms the legitimacy of executing a duly convicted criminal in particular circumstances.

To eliminate this confusion, two distinct but related questions need to be considered: Does society have the right to put a criminal to death for a heinous crime? If so, do today’s circumstances justify the exercise of this right?

Recent developments have prompted public officials in many jurisdictions to reconsider these two issues. On Jan. 31, Gov. George Ryan of Illinois, himself a death penalty opponent, inaugurated a moratorium on executions in his state for an indefinite period. His move was prompted by the exoneration of 13 Illinois death row inmates since 1977—more than the number actually executed in that state. Others have followed Ryan’s lead.

At the national level, doubts about the death penalty have spurred legislative efforts. A bill now in the Senate would establish defense counsel competency requirements and inform juries of alternative sentencing options. A bill introduced in the House would require a minimum seven-year moratorium on all executions. Its purpose is to allow all death row inmates the opportunity to explore potentially exculpatory evidence.

The changed attitude about the death penalty among public officials seems to mirror a change in the general population. A recent Gallup poll showed support for the death penalty at its lowest level in 19 years. At 66 percent, it represents a drop of 14 percentage points in six years. Moreover, only 52 percent support the death penalty if there is an existing law allowing life without parole. Ninety-one percent (an 11 percent rise from the previous year) said they believed innocent people have been sentenced to death.

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The Church has also asked whether society may take the life of the guilty.

"Society alone is not conclusive on the matter."

In the Old Testament, the first murderer’s punishment is not death. God cursed and banished Cain for slaying Abel, but also threatened a sevenfold vengeance on anyone who harmed him (Gn 4:15). However, when Noah leaves the Ark, the Lord blesses him and says to him, "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Gn 9:6).

afford expert counsel and must rely on overworked public defenders or inexperienced, low-paid court-appointed attorneys. The Church also has asked whether society may take the life of the guilty.

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the crime of murder.

• And only if the accused person’s guilt is morally cer-

tain—In normal circumstances, this means the accused has the right to a fair trial and a reasonable defense. Up to this point, we have only examined whether, accord-

ing to Catholic teaching, society has the right to impose cap-

ital punishment. There is another pertinent question that Catholic teaching considers, namely, “Should society exer-

cise that right?”

In other words, authoritative Catholic teaching distin-
guishes between society’s right to inflict capital punishment, and the need to do so. While the Church does not deny the legitimacy of the death penalty under certain circumstances, she does oppose its modern application, given the particular circumstances of our culture.

The Catechism of the Catholic Church, published during the pontificate of Pope John Paul II, remains a definitive source of recent authoritative Catholic teaching on capital punishment. It affirms the right of civil society to inflict the punishment. There is another pertinent question that Catholic teaching considers, namely, “Should society exercise that right?”

According to the Holy Father, a society’s inability to pro-
tect itself by any other means is the determining factor in the decision to execute a criminal. Since our society can remove the crime of murder.

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Finally, Catholic teaching on capital punishment is an opportunity for all Catholics to examine their attitudes. While we must show compassion for the victims of crime and support society’s legitimate and just self-defense, in Christ we are not free to direct revenge or hate toward any-

one. This includes those guilty of criminal wrongdoing.

We must take to heart the words of the American bishops’ 1999 “Good Friday Appeal to End the Death Penalty,” which notes that, “Increasing reliance on the death penalty diminishes all of us and is a sign of growing disrespect for human life. We cannot overcome crime by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders. The death penalty offers the tragic illusion that we can defend life by taking life. … Through education, through advocacy and through prayer and contemplation on the life of Jesus, we must commit ourselves to a persistent and principled wit-

ness against the death penalty, against a culture of death and for the Gospel of Life.”

(Dominican Father Augustine Judd teaches at Providence College in Providence, R.I.)†
Culture of death attacks embryos and elderly

By Richard M. Doerflinger

In The Gospel of Life, Pope John Paul II said that modern debates on abortion and euthanasia are a symptom and lead-
ing edge of something more profound and insidious. To understand what he meant, consider recent developments on human embryo research and assisted suicide.

With human embryo research, the question that seems to need answering is whether embryos really constitute human life. Can the uncertain status of this conglomerate of a few cells really outweigh the needs of many persons for the life-saving treatments that embryo research may provide? With assisted suicide, we see almost the opposite argument. Sick and elderly people, it is argued, are full-fledged persons whose rights do matter. These are the very people whose need for treatments (for Parkinson’s and Alzheimer’s disease, for example) outweighs the merely “potential” inter-
ests of the embryo. And because they are persons who deserve respect, it goes the argument, their wishes regarding how to end life deserve our respect and even our assistance.

In 1999, the Clinton Administration launched a campaign for federal funding of research requiring destruction of live human embryos. What is truly startling is that proponents of the funding do not deny that these experiments destroy human lives.

President Clinton’s National Bioethics Advisory Commission (NBAC) acknowledges that the project will involve the government in destroying human embryos. And the National Institutes of Health Embryo Research Panel said the early embryo “warrants serious moral consideration as a developing form of human life.” Yet both groups unan-

mously favor killing embryos for research purposes. By any-one’s definition, this is an odd way to show “consideration,” much less respect.

Why would panels favoring destructive embryo research make such statements? They are forced by the facts to do so. Research has made the human status of the early embryo more and more difficult to deny. Scientific testimony to the Human Embryo Research Panel confirmed that human development is a continuum from the one-celled stage onward.

But these findings have not slowed down the juggernaut for lethal experiments. Proponents instead resort to arguing that some human lives are not worth valuing or protecting—especially when the life or health of undoubted “persons” may be at stake.

That is why traditional ethical norms on human experi-
mentation have been turned on their head. Society can no longer say that certain things must never be done to fellow human beings, regardless of the possible benefits of the experiment. Thus the weakest and most dependent human beings are redefined as mere research material for the bene-
fit of the powerful.

What about sick and elderly people who want to end their suffering through assisted suicide? Proponents argue that respect for their personhood and autonomy are valid reasons for assisted suicide.

But the assisted suicide campaign is not really based on autonomy. It is based on a view that some human lives have less value, are less worth protecting, than others. By legaliz-
ing assisted suicide for one selected class of vulnerable cit-
zens, society makes its own judgment that some people’s suicidal wishes are inherently reasonable and justifiable because they have the kind of lives that society sees no rea-

son to defend.

The Holy Father has spoken of freedom owing a debt to life and truth. In the area of embryo research, the truth about the humanity of the embryo is known, but is set aside to make way for greater freedom for others. In the campaign for assisted suicide, a person’s freedom has been turned against his or her own life, Ironically paving the way for greater oppression of the weak by the strong. In both areas, human beings are stripped of their rights and cast aside as dispos-
able objects.

But there is an alternative to this culture in which the strong redefine and exploit the lives of the weak. It begins with a clear-minded recognition of the goodness of human life. This requires humility, a realization that we are not in control of human life. A human life is simply not the kind of thing we can own. Human life must have inherent dignity, and be treated with the utmost respect, if any human rights are to have meaning.

Life is not just a “given”—it is our first and most basic gift, from a Creator who loves us with an unsurpassable love. It is, in the Holy Father’s words, “a manifestation of God in the world, a sign of his presence, a trace of his love. It is, in the Holy Father’s words, “a manifestation of God in the world, a sign of his presence, a trace of his love in man there shines forth a reflection of God himself” (Evangelium Vitae, 34).

(Richard Doerflinger is the associate director for policy development for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)
The geographical center of gravity for Jesus’ followers had shifted from Jerusalem to the cities of the Roman Empire under the influence of the missionary activities of Paul and others, and of the temple’s destruction in Jerusalem. Paul had begun his missionary work in A.D. 44 or 45. In A.D. 50, he composed his First Letter to the Thessalonians, one of the New Testament’s earliest writings. This letter was directed to the community of Jesus’ followers that Paul received had founded. He wrote this letter to the Thessalonians while he was in Corinth. According to the Acts of the Apostles, Paul typically began his work in a city by preaching to members of the Jewish synagogue. Most often, conflicts arose through this preaching, but certain members of the Jewish community or citizens of that city would accept his testimony and invite him to their homes. In cities where Paul successfully founded communities, their gathering places were usually the homes of more wealthy citizens who had accepted the Gospel that Paul preached. These homes became the settings where the Lord’s Supper was celebrated and the Gospel was proclaimed.

Beginning with the Babylonian Exile in B.C. 598 and extending through the times of the Greek empires in the eastern Mediterranean region (that is, the Seleucid and Ptolemaic kingdoms) in the third and second centuries B.C. Jewish people had settled in urban centers in Asia, Egypt and Greece. These people had a great longing to return to Jerusalem as their true home but carried on their lives in steady interaction with the peoples of the cities where they resided. The ways these communities maintained their identity while living away from the temple contributed to no small measure to the growth of Judaism centered on the Torah after the temple’s destruction in A.D. 70.

The period when the New Testament writings were composed was a time of intense social and political struggle for Jewish communities seeking to maintain their traditions in the face of direct and indirect adaptations required by Roman rulers. The Jewish revolt against Rome in A.D. 66 led to the second temple’s destruction in A.D. 70. This catastrophe removed one pillar of Jewish identity: the temple and its sacrificial practices. The other remaining pillar, the Torah, then grew in significance with gatherings at synagogues for prayer and reflection on the Torah as the Jewish people’s distinctive practices.

Paul himself was born into a Jewish family in the Greek city of Tarsus in Asia Minor. In the course of his missionary activities, Paul came to champion the view that individuals who were not members of the Jewish community could become followers of Jesus and join in the communal activities of his followers without first becoming members of the Jewish community, symbolized through the rite of circumcision.

This separation from Jewish practices was founded on the conviction that the glorified Jesus—not the Torah—was the central reality and symbolic focus of the community. But this separation from a key practice that distinguished Jews from gentiles was opposed by members of communities following Jesus, particularly by those people living in Jerusalem and Judea.

Paul’s view prevailed, resulting in a rapid increase in the communities of Jesus’ followers in Greece and Asia Minor between A.D. 44 and 64. Scripture for these early communities of Jesus’ followers was the Greek translation of the Old Testament, which had been prepared for the Jewish communities in Alexandria from the third to the first centuries B.C. In their gatherings, the communities founded by Paul read the letters he sent them and also those he had sent to other communities. Paul’s letters speak primarily about the glorified Jesus and do not give a picture of Jesus’ life and ministry.

So as the apostles, the authoritative eyewitnesses to the earthly Jesus, dwindled in number, the Gospels were written to preserve the story of Jesus’ life and of his passion, death and resurrection. Proclamation of the Gospels led to the transformation of the course of world history.
Ten years after the Mohawk Indians martyred Isaac Jogues and John de Lange in the village of Ossernenon near modern Auriesville, N.Y., a baby girl was born there. She was the daughter of a Mohawk chief. She was given the name Kateri Tekakwitha. Her mother was a Christian, an Algonquin Indian who had converted during a raid by the Mohawks on her village.

When Tekakwitha was four, a smallpox epidemic broke out in the village. Her parents and brother died of the disease, and Tekakwitha caught it, too. She survived, but her uncle died of the disease, and her entire village was destroyed during a raid by the Mohawks on her village.

Tekakwitha's uncle and his wife cared for her after her parents died, and she lived a normal Indian child's life. But she was withdrawn from other children. From the time of her childhood, she enjoyed the solitude that wild animals provided. As she matured, the women in the village made plans for her marriage, but Tekakwitha adamantly refused to even discuss marriage. From then on she received harsh treatment from the women, since her refusal made the eight Jesuit martyrs, missionaries who had stayed away from Iroquois, and particularly Mohawk, territory, seem to have achieved a peace treaty in 1667, and the Jesuits decided to make another attempt to convert the Indians.

One day, as Father Jacques de Lamberville passed Tekakwitha's longhouse, the young girl came out to talk to him. Tekakwitha welcomed him and told him about her Christian mother. She also said that she wanted to become a Christian.

Father Lamberville gave her instructions and baptized her on Easter Sunday of 1676. She took the Christian name Catherine, or Kateri, in honor of St. Catherine of Siena. As Kateri learned more about her name-sake, true mystic and contemplative, she began to emulate her. She spent long hours in prayer, became particularly attached to the rosary, and began some of the severe penances that were sometimes imposed upon themselves. She learned to live always in the presence of God. Because she believed she had been refused to her at the St. Francis Xavier Indian Mission at Sault St. Louis. In 1677 he plotted with some Christian Indians to escape. When the Indians' uncle learned that she had left, he chased them in a canoe but was unable to catch them.

Kateri was ecstatically happy at Sault Mission. She deepened her prayer as well as her penances and her reputation for sanctity grew. However, she was not to live long. She died on April 17, 1680, with the names of Jesus and Mary on her lips. She was only 24.

Pope John Paul II beatified her on June 22, 1980. Her feast is celebrated on July 14.

Tekakwitha caught it, too. She survived, and her brother died of the disease, and her entire village was destroyed during a raid by the Mohawks on her village. But she was withdrawn from other children. From the time of her childhood, she enjoyed the solitude that wild animals provided. As she matured, the women in the village made plans for her marriage, but Tekakwitha adamantly refused to even discuss marriage. From then on she received harsh treatment from the women, since her refusal made the eight Jesuit martyrs, missionaries who had stayed away from Iroquois, and particularly Mohawk, territory, seem to have achieved a peace treaty in 1667, and the Jesuits decided to make another attempt to convert the Indians.

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Arriving very early for a choral concert at a church, I bided my time by reading on a bench outside the sanctuary. A woman I knew sat near with a Bible in my hand. I was told what my small paperback was. I lifted the edged-out pages in my classic in order to see the cover. “Our books say we should be reverent,” I said. “How different we are, Shirley,” she said as she flashed her hardcover, Daniel Webster’s American Dictionary. My reading was Pensées by Pascal.

“Running into one another many times,” she continued, “I was a quick read, because I paused to reflect so often. Obviously, Blaise Pascal intended that. His journal’s title means ‘thoughts’ or ‘reflections.’ A 17th-century French mathematician and physicist, he turned to philosophical and religious thoughts in the last 13 of his 39 years. In a part of his Pensées called ‘The Wager,’ he presents this idea: ‘If God doesn’t exist, you lose nothing by believing in him; but if God does exist, you lose everything by not believing.’

‘I think I’ve been tempted to take thought of all the surveys, who are not amused by these puppies. Sign or no Sign. And we also face the prospect of potty training two large dogs before winter sets in (being a softy by nature, I’m sorely stressed by the cost of two leashes, dogs before winter sets in (being a softy by nature, I’m sorely stressed by the cost of two leashes, packs of wild dogs would be attacking infants in their own backyards, and stray cats turning over garbage cans, not to mention the alligators in the sewer, the ferrets lurking in city parks, etcetera."

“O.K. Fine by me. But, what if some errant dog owner has not done his or her duty? What if some poor doggie was not spayed in time to prevent an unwanted litter of puppies? What then? What if that happened? (a) the puppies are drowned by the same charmers who let their dog breed indiscriminately; (b) they’re taken to a dog pound (usually also a death ten-"
The Sunday Readings

Sunday, Oct. 1, 2000

• Numbers 11:25-29
• Joshua 1:1-6
• Mark 9:38-43, 45, 47-48

The Book of Numbers supplies the first reading this weekend. Numbers rarely is used in the biblical readings at Mass, never in the last reading, but it is interesting Scripture. It is among the Psalms the last five books of the Bible. These books, attributed by tradition to Moses—but more exactly in terms of the modern sense of authorship composed to relay the mind and words of Moses—formed in ancient times the kernel of Jewish law and belief. They are the cornerstone of Judaism.

This law and this belief were formed as the Hebrew people struggled across the Sinai desert, freeing slavery in Egypt and searching for the land that God had promised them. Moses, of course, was their leader because he was God’s spokesman.

The Pentateuch often recalls the confusion and, at times, intrigue and rebellion that were part of this long, uncertain and greatly demanding journey.

That two men rose from the ranks and presumed to prophesy probably was not unusual. It may have been that they did offer themselves as the rivals or replacements of Moses. Perhaps they simply saw themselves as echoes of Moses, or maybe they felt the holy impulse to use their own voices to call the people to trust and faith in God.

Joshua, the principal lieutenant of Moses in this venture, had misgivings about these men. He urged Moses to silence them.

Moses replied that the men were not to be silenced because God speaks in many ways and through many voices. The great prophet then muted that it would be a welcome development if all of the people were more the “prophets,” or maybe themselves as echoes of Moses, or maybe they felt the holy impulse to use their voices to call the people to trust and faith in God.

Joshua, the principal lieutenant of Moses in this venture, had misgivings about these men. He urged Moses to silence them.

My Journey to God

The Stuck-up Man

Young Neil watched the Jewish man pass by the store each day, eyes focused on the ground. Most residents of this New York neighborhood came inside the Italian grocery store and lingered awhile before the screen door closed on their tales of the day with its various illnesses and tragedies, but the Jewish man never came in, never said hello.

Neil knew the customers and their families as well, having delivered groceries to their homes for several years. On any given day, the Jewish man stopped at the store and walked briskly to the counter to request an item. Neil watched as the man talked gently to speak of his grandmother—should be a source of pride and joy. Neil knew the man and he knew his grandmother. Neil knew the man and he knew his grandmother.

Neil asked his grandmother, “What did the stuck-up man say to you?”

Instead of anger, she replied kindly, “He’s the stuck-up man to you because you don’t know his story.”

What is it about a person’s story that makes us so much more compassionate?

(From Colette Shanahan’s “Life and Death with God”)

Daily Readings

Monday, Oct. 2

The Guardian Angels

Job 1:6-22
Psalm 17:1-3, 6-7
Matthew 18:1-10

Tuesday, Oct. 3

Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Oct. 4

Francis of Assisi, religious

Job 9:1-14, 16
Psalm 88:10-15

Thursday, Oct. 5

Job 21:19-27
Psalm 27:7-13
Luke 10:1-12

Friday, Oct. 6

Bruno, priest

Blessed Marie-Rose Durocher, virgin

Job 38:1, 12-21
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 7

Our Lady of the Rosary

Job 5:4-17
Psalm 119:66, 71, 75, 91, 125

Sunday, Oct. 8

Twenty-seventh Sunday in Ordinary Time

Genesis 2:18-24
Psalm 128:1-6
Mark 10:2-16
or Mark 10:2-12

Fr. John Dietzen

Question Corner/ Fr. John Dietzen

Communion of saints unites living and dead

O n Monday evening, I was able to help a man who had a question. The answer is that the “communion of saints” is about each one of us.

Yes, that is exactly what the doctrine of “communion of saints” is all about; not only that there is a bond, in Christ, between us who are still on our earthly pilgrimage, but that this bond extends beyond death.

The reference to the communion of saints is found in the Apostles’ Creed before the year 200, but it was already spoken of in the Eastern Churches before that.

The doctrine is founded on the truth that the Church of Jesus Christ is a fellowship, a communion of members that is formed by the Father, in Christ, through the work of the Holy Spirit. This communion is a gift of love and grace from the Father and the Son, with the Spirit forming a fellowship of those who receive that love and grace (2 Cor 13:13).

For this reason, the communion that is formed is not broken by death. It continues as a living intercourse between us on earth and those who have gone into eternity before us.

The Church at the Vatican II ("Constitution on the Church" ("Lumen Gentium"), it quotes him pluckily and beautifully: “It is the union of wayfarers with the brethren who sleep in the peace of Christ in no way interrupted, but on the contrary, according to the constant faith of the church, this union is reinforced by an exchange of spiritual goods” (49).

Just as the interaction of the communion of Christians here on earth helps us come closer to Christ, so our communion with those in heaven joins us together with Christ, from whom flows all “grace and the life of the people of God” ("Lumen Gentium", 50).

So you are on the right track with your nephew. This interplay of support and fellowship with those who have died—with his grandmother—should be a source of great comfort and encouragement for him, as it should be for all of us. God has told us all this is true. He has obviously taken you, given you the details of how he makes it all work. But those are not necessary. We are already with God in eternity (Eph 4:14).

(Send questions to Father John Dietzen at Box 325, Peoria, IL 61615)
The Theological List
The Criterion welcomes announcements of archdiocesan Church and parish-to-parish activities for the "Active List." Please be brief—date, location, event, sponsor, cost, and time. Include a phone number for verification. No announcements will be taken by telephone.

Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St., Indianapolis, IN 46202; P.O. Box 17649, Indianapolis, IN 46202 (mail); 317-236-1593 (fax); mklen@archindy.org (e-mail).

September 29
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Dr. Rebecca Evans, Alcoholics Anonymous. 1 p.m. Information: 317-236-1565.

September 30
Kordos Enrichment Center, 841 E. 14th St., Ferdinand. Day of prayer, "Centering Prayer. Bishop Gerald A. Gelligter of Evansville, 8:30 a.m.-3:30 p.m. EST., $40 including lunch and registration. 812-367-2777 or 800-270-2777.

Cathedral High School Performing Arts Center, 5225 E. 56th St., Indianapolis. "The Catholic Voter," 7 p.m.

October 2
St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Dr. Kim Davidson, 7-8 p.m.

October 3
Rebecca School, High School, 222 South Union St., Indianapolis. Archdiocesan Special Education Challenge, 9 a.m.-4 p.m.; discussion regarding Catholic faith’s expression in four generations since World War II. Information: 812-339-5561.

October 4
Sacred Heart Church, 1530 Union St., Indianapolis. Blessing of Pets, in lieu of St. Francis, courtyard. 7 p.m. Information: 317-638-5551.

October 6
St. Francis Church, Marian University, 1400 N. Meridian St., Indianapolis. Dr. Mark Ginter, "Abortion and the Conscience of a Catholic Voter." 7 p.m. Information: 317-577-3532.

October 10

October 12
St. Anthony of Padua Church, 3501 W. 16th St., Indianapolis. “The Faith Explained,” by Father Greg Bramlage. 7-8 p.m.

October 14
Germantown Park, 860 S. Meridian St., Indianapolis. Sacred Heart Church, 1530 Union St. Fling, grand picture, 3:30 p.m. Mass to follow. Information: 317-638-5551.

October 15
St. Isidore Church, HCR 64, Bristow. Annual shooting match, fall festival, ham and turkey shoot, 11 a.m.; closed lunch buffet and beer, 2 p.m. Information: 812-843-5713.

October 20
Sacred Heart Church, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic renewal of central Indiana, Mass and healing service. 7:30 p.m. Information: 317-705-6009.

October 22
St. Paul Hemingway, 501 N. 17th Ave., Beech Grove. Ave Maria Guild business meeting. 12:30 p.m.

October 6-8

October 8
St. Luke Church, 7575 Holiday Dr. E., Indianapolis. Couples to couple league, natural family planning classes, four-class series, 9 a.m. Information: 317-259-4373.

October 10
St. Mark Church, 353 E. Edgewood Ave., Indianapolis. Divorce and beyond program, six-week program, 7:30 p.m. Registration: 317-236-1596 or 800-882-9382, ext. 1596.

October 11
St. Christophorus Church, 5001 W. 16th St., Indianapolis. Couples communication. Information: 317-543-4942, ext. 380.

October 12
St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Dr. Kim Davidson, 7-8 p.m.

October 14
Rebecca School, High School, 222 South Union St., Indianapolis. "The Catholic Voter," 7 p.m.

October 23
Brownsburg, St. Joseph University Church, 335 S. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, 10 a.m. Information: 317-828-5000.

October 25
Sacred Heart Church, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic renewal of central Indiana, Mass and healing service. 7:30 p.m. Information: 317-705-6009.

October 26
St. Francis Church, Marian University, 1400 N. Meridian St., Indianapolis. Adoration of the Blessed Sacrament, 5 p.m. Information: 317-236-1596. Recurring Daily

October 27

October 28
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adults Survivors of Childhood Sexual Abuse, Catholic Social Services program. 6-8 p.m. Information: 317-236-1538.

October 29
St. Lawrence Chapel, 353 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 9 a.m. Information: 317-523-6134.

October 30
Sacred Heart Church, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic renewal of central Indiana, Mass and healing service. 7:30 p.m. Information: 317-705-6009.

November 3
St. Rita Church, Indianapolis, Mass in Vietnamese, 2 p.m.

November 4
St. Anthony of Padua Church, Clarksville. "Be Not Afraid." holy hour, 6 p.m.

November 7
St. Joan of Arc Church, Hobart, 309 S. Union St., Hobart. "Sticks to your own trespasses." 9:30 a.m., Mass-3 p.m.

November 19

November 20
St. John the Baptist Church, 1752 Scheller Lane, New Albany. Advent, confessions at 6 p.m., Mass at 6:30 p.m.

November 21
St. Raphael Church, 335 S. Meridian St., Indianapolis. Mass in English, 4 p.m.

November 22
St. Mary Church, New Albany. Eucharist of Divine Mercy, 3 p.m. Information: 317-236-1596.

November 30
St. Anthony of Padua Church, Clarksville. "Be Not Afraid," holy hour, 6 p.m.

December 1
St. Joseph Church, 2607 St. Joe Rd., Westfield. St. Paul, 7:30 p.m. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 2
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 8
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 15
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 22
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 23
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 24
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 25
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 26
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

December 31
St. Joseph Church, 2607 St. Joe Rd., Westfield. Sacred Heart Church, 1530 Union St., Indianapolis. "The Catholic Voter," 7 p.m.

---The Active List---

$7.95 per 100 – Large selection
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---The Active List---

St. Mary’s-Of-The-Rock
ANNUAL!
TURKEY FESTIVAL
Sunday, October 9, 2000
Serving: 10:30 AM - 5:00 PM EDT

-- Carry Outs Available --
Adults ..........$6.00
Children 12 and under ..........$3.00

BEEF, HOG & TURKEY
Games and Country Store
BETWEEN OLDBURG AND BUCKVILLE
17440 St. Mary’s Road, Buckville, IN 47504
I-74 off the Exit 147B
Lic. #20000000657

---See ACTIVE LIST, page 25---
LETTERS

continued from page 3

outcast from the Church of my childhood, denigrating those gay men and lesbians who stayed in the Catholic Church. But by the grace of the Holy Spirit, I decided to take back the power I had given away to the institutional Catholic Church by leaving my faith and reclaim my rightful place as a child of God and brother of Jesus.

On the morning that a Catholic hero stood up during Mass on behalf of gay and lesbian Catholics, we sang the Our Father. With hands clasped and arms raised, I felt the energy pass through me to every member of the congregation and back to me again. I thought about that intention again, believing that this energy—God’s peace and love—was not just passing through us but through other Catholic congregations, outcasts from the Church, and the world around us. I continued to pray that other Catholic churches may feel that energy from our prayers and become accepting and welcoming of all God’s children, realizing the gifts that all of us bring to the table.

Drew Carey, Indianapolis

The Active List, continued from page 24

St. Mary Church, New Albany, Eucharistic adoration, reconciliation, after 9 p.m. Mass—midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament at 7:15 a.m. Mass—5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, Sunman Mass, praise and worship, 6 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.—noon.

St. Mary Church, New Albany. Eucharistic adoration and confessions after 9 a.m. Mass.

Second Mondays

Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, Indianapolis. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focus Group Movement, Kenmore home, Indianapolis. Gathering, 7-30 p.m. Information: 317-257-1073.

St. Luke Church, Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

Archbishop O’Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., Indianapolis. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sisters Diane Castello, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary’s Schoenstatt, Rexville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m. Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@charfade.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.—7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Catholic Musuem Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., Indianapolis. Mass, 2 p.m.

Third Fridays


St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4025 E. 38th St., Indianapolis. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary return to church for Benediction.

LETTERS

continued from page 24

LETTERS

continued from page 24

LETTERS

LETTERS

LETTERS

LETTERS


The Criterion, Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it. BETTERMAN, Patricia Ann, 49, St. Malachy, Brownsburg, Sept. 19. Mother of Anita Fentz. Sister of Mary Irene Hawkins. Keith, William J., 62, Sacred Heart, Jeffersonville, Sept. 3. Father of Jeff and Kris Ocampo. Great-grandfather of 11. and Ronald White.


FARINGTON, Catherine A. (Smith), 75, St. Roch, Indianapolis, Sept. 12. Aunt of several.


ROELL, Rose Marie, 42, St. John the Baptist, Dover, Aug. 30. Mother of Daniel, Kate and Michelle Roell.

STROOT, Clarence A., 87, St. Mary, Terre Haute, Sept. 16. Father of Darrell, Dennis and Donald Strout.

Providence Sister Noel Waters was a pastoral associate Providence Sister Noel Waters died on Sept. 16 in Karcher Hall at Saint Mary-of-the-Woods. She was 81. A funeral Mass was celebrated on Sept. 19 in the Church of the Immaculate Conception. Born in Indianapolis, the former Bessie Marcella Waters entered the congregation of the Sisters of Providence in 1965, professed first vows in 1968 and final vows in 1973.

Sister Noel ministered in Indiana as a secretary, pastoral minister, administrator, business office assistant and pastoral associate.
Positions Available

Marketing Professional

The Sisters of Providence of Saint Mary of the Woods, IN, are searching for a full-time marketing professional to lead and direct a marketing plan for the mission and ministries of the Congregation to a national audience. This is a new position in the Office of Congregational Advancement. The Sisters of Providence, a Congregation of nearly 600 Roman Catholic women religious, are committed to works of love, mercy and justice through a variety of ministries. Saint Mary of the Woods is located about five miles northwest of Terre Haute, IN and 70 miles southwest of Indianapolis.

Qualifications: Applicants should have a degree in marketing and 5-7 years of marketing experience, as well as an understanding of the commitment to religious life and values. Prior experience with a religious congregation or related organization is beneficial. Also, applicants should possess strong writing, organizational and computer skills, and high levels of creativity and energy. The successful can dilute must demonstrate excellent leadership and communication skills and should have experience in interacting with executive leadership.

Responsibilities: Design and implement a comprehensive marketing plan, conduct and analyze research, manage a variety of marketing tactics including presentations, special events, print materials and advertising.

Salary and Benefits: The Sisters of Providence offer a competitive salary and an excellent benefits package.

Application procedure: Applications will be accepted until October 20, 2000. Cover letters of application will occur until October 20, 2000. Review of applications will begin immediately.

Application deadline is December 1, 2000. Send resume and cover letter to:

Joseph Peters
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, Indiana 46206
email: jpeterson@archindy.org

High School Principal

Seton Catholic High School in Richmond, IN will open in the Fall of 2001 and is currently seeking qualified applicants for the position of principal. Beginning with an anticipated first year class of 40 students, the school will expand over the next several years to a final projected enrollment of 250 students. The high school will offer a college preparatory curriculum in a newly renovated state of the art facility.

Candidates must be practicing Catholics, bold, or be eligible for, an Indiana secondary administrator’s license and have experience in an administrative position. Application deadline is December 1, 2000.

Send resume and cover letter to:

Saint Peters
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, Indiana 46206
email: jpeterson@archindy.org
HEART

continued from page 1

Mother’s statue.

A busload of young people came from St. Francis Church in Teutopolis, Ill., where the former pastor has been sta-
tioned. The present pastor, Franciscan Father Michael Barrett, took over the pas-
torate of Father Robert Seig, now in Illinois.

Members of most of the Indianapolis South Deanery parishes participated, as did Roncalli High School students (a bus brought the tennis team), Central Catholic Elementary School students, Catholic school students and Marian College stu-
dents. Sacred Heart Parishioners from Cicero helped. St. Francis Hospital and a
half-dozen businesses donated time and skills.

Diane Van Sickle, communications coordinator said, “The response we’ve
had is marvelous!”

Michael Perigo was co-moderator of the program with pastoral associate Jeri
Warner. He said that the strong Knights of Columbus ties with the parish helped. The
Mater Dei Council provided food and
lunches for the 210 workers who arrived
in the morning. Perigo praised the support of Rose Bonnell of Concord Community
Development Corp.

Perigo said that the parish idea grew
from a Miracle Day project developed
by the Disciples of Christ (Christian). A
leader of the Church’s National Benevolence Association came from St. Louis to look over their plans and
advise the committee. Perigo was pleased with the eucumenical spirit of the
event, noting that Downey Avenue and
Olive Branch Christian Churches and the Immanuel United Church of Christ participated.

Besides helping a lot of residents, Perigo said, “It is good for Sacred Heart.”

Providence House for Children opens homes in Floyd County

By Susan M. Bierman

GEORGETOWN—A large crowd gath-
ered on Sept. 15 for the dedication of
Providence House for Children’s group
and family reunification homes.

“It is the motivation of heart that makes all the difference. Literally hundreds of
people with generous hearts, integrity and beneficence have caused heaven and earth
to meet here today,” said Providence Sister
Barbara Ann Zeller, president of Provi-
dence Self Sufficiency Ministries Inc. and
Guerin Inc.

The $1.2 million Phase I project boasts
an incorporated ministry of the Sisters of Providence of Saint-Mary-of-the-Woods.

The complex is built on 12.48 acres
from a Miracle Day project developed
by Guerin Inc. for Providence Self
Sufficiency Ministries Inc. (PSSM), an
incorporated ministry of the Sisters of
Providence of Saint Mary-of-the-Woods.

The two group homes are named for
foundation was made.

It includes two group homes for foster
children and a reunification duplex home
for families. The homes were constructed
by Guerin Inc. for Providence Self
Sufficiency Ministries Inc. (PSSM), an
incorporated ministry of the Sisters of
Providence of Saint Mary-of-the-Woods.

The complex is built on 12.48 acres
donated by the Archdiocese of
Indianapolis.

Providence House is a PSSM program
that provides shelter and care for children who have been removed from their parents
due to abuse and/or neglect.

“This place will be a safe secure harbor for families being reunited. It will be a
comforting, challenging shelter helping to realize strength in the face of their insuf-
ciency,” Sister Barbara Ann said.

The group homes will be ready for
operation in mid-October following a state
inspection on Oct. 5.

Several people and organizations were
honored during the dedication ceremony.

The Archdiocese of Indianapolis was hon-
ored for its support and for the donation of
the land for the complex.

“There were a lot of people who made
this happen. The archdiocese is really
happy to be to be among those,” said Msgr.
Joseph F. Schaedel, vicar general.

The reunification house, named Guerin
House, is dedicated to the Archdiocese of
Indianapolis. Guerin House is named after
Blessed Mother Theodore Guérin, who
founded the Sisters of Providence of Saint-
Mary-of-the-Woods.

The two group homes are named for
the Immanuel United Church of Christ,
Sister Barbara Ann also thanked and
honored several others who gave generous
donations for the project. She also recog-
nized State Rep. William Cochran for his
work to obtain state funds and special
grants for Providence House for Children.

Following the dedication ceremony,
Sister Barbara Ann announced that ground
would be broken for Phase II of the project
within weeks. Costing $1.2 million, Phase
II includes a third group home for children,
a four-plex for reunification for families
and children and a training center.